The money at the top and the bottom is mine, that in the middle is the orphans' He said to him: Why did you do like that? He replied: So that if thieves came, they should take mine, and if the earth destroyed any, it should destroy mine. Does not this[27] show that they know? — Perhaps Samuel was exceptional: as he was esteemed, they proclaimed beforehand, Make way [for him]!

R. Jonathan also retracted his opinion. For R. Samuel b. Nahmani said in the name of R. Jonathan: Whence do we know that the dead converse with one another? Because it says: And the Lord said unto him: This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying.[28] What is the meaning of 'saying'?[29] The Holy One, blessed be He, said to Moses: Say to Abraham, Isaac and Jacob: The oath which I swore to you I have already carried out for your descendants.

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(1) 'Altar-hearths of Moab' are taken by the Rabbis to refer to the two Temples, on account of David's descent from Ruth the Moabitess.
(2) To cleanse himself of pollution in order to study the Torah in cleanliness.
(3) The halachic midrash on Leviticus. Lion-like he mastered in a short time (a winter's day) all the intricacies of this midrash.
(4) Ezek. XXI, 30. E.V. 'that art to be slain'.
(5) Deut. XVII, 6. E.V. 'he that is to die'.
(6) Lit., 'to the villages'.
(7) Lit., 'their learning grew heavy for them'.
(8) Job XIV, 21.
(9) Ibid. 22.
(10) Screening the Divine Presence.
(11) Sc., in the divine judgment pronounced on New Year.
(12) And not in a linen shroud.
(13) The first fall of the former rains, which would be about the seventeenth of Heshvan (Rashi).
(14) Which would be about six days after the first.
(15) Being not yet sufficiently grown.
(16) Being by now strong enough to resist.
(17) Whose spirit the pious man had heard conversing
(18) Or 'the school house'.
(19) Lit., 'court of death'.
(20) That she knew someone else was going to die.
(21) Lit., 'Silence'. The angel presiding over the dead.
(22) That So-and-so will die, but they know nothing else.
(23) This was his father's name.
(24) Where the souls of the pious learned foregathered.
(25) Apart from the other dead.
(26) v. Keth. 113b.
(27) His knowing that Samuel would soon die.
(28) Deut. XXXIV,4.
(29) Lit., 'to say'.

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Now if you maintain that the dead do not know, what would be the use of his telling them? — You infer then that they do know. In that case, why should he need to tell them? — So that they might be grateful to Moses. R. Isaac said: If one makes remarks about the dead, it is like making remarks about a stone. Some say [the reason is that] they do not know, others that they know but do not care. Can that be so? Has not R. Papa said: A certain man made[1] derogatory remarks about Mar Samuel and a log fell from the roof and broke his skull?[2] — A Rabbinical student is different, because the Holy One, blessed be He, avenges his insult.[3]